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ney to Rome which took place during the reign of Heliogabalus (218–22 A. D.), and his religious position, which clearly points to a pagan. He closes with some general remarks on the problems of the history of religion, occasioned by this inscription and its interpretation. The pamphlet is sincerely recommended to all students interested in early Christian archæology.¹—W. MUSS-ARNOLT.

Die Tage Trajans und Hadrians. Von Dr. A. Schlatter.—*Leben und Schriften Agobards, Erzbischofs von Lyon.* Von Dr. R. Foss. Vol. I, Heft 3, of "Beiträge zur Förderung christlicher Theologie." Herausgegeben von A. Schlatter und H. Cremer. (Gütersloh: C. Bertelsmann, 1897; pp. 144; M. 2.) These are two articles, the first of one hundred pages, the second of forty-four. Both articles under review deal with important questions in church history, and are scholarly productions, especially the first one. Dr. Schlatter takes issue with Gregorovius and Harnack on the question as to the time when the emperor Hadrian began the erection of the *Ælia Capitolina*. He contends strongly, also, that both Gregorovius and Harnack erred in their presentation of Hadrian's treatment of the Jews, because both of these historians paid so little attention to the contemporaneous Jewish literature. Harnack, *Zeitschr. f. wiss. Theologie*, Vol. 38, 639, accepted the former alternative of Harnack, while Zahn (*Neue kirchl. Zeitschrift*, VI, 863–86, and *Realencyclopædie f. protest. Theol. u. Kirche*, 3te Aufl., Vol. II, 1897, 315–17) stoutly maintained the Christian character of the whole inscription, as well as the unity of place and execution, this latter against Robert in *Hermes*, 1894, 421–8, who on the whole opposes Ficker's conclusions.

¹ Since the appearance of Dieterich's book some very interesting articles have been published, the most important of which, here given, may help some students of the inscription: J. WILPERT, *Fractio Panis* (defends Christian character of the inscription), 3d appendix; also see G. DE L., "Un mouvement de la foi du second siècle: L'épithaphe d'Abercius," *Études*, 1897, May 20, 433–62; WEHOFER, "Eine neue Aberkioshypothese," *Röm. Quartalschr.*, 1896, 351–78, and "Zur vita des Aberkios," *ibid.*, 405 ff.; K. M. KAUFMANN, "Die Legende der Aberkiosstele im Lichte urchristlicher Eschatologie," *Der Katholik*, XV, 1897, March; X. FUNK, "Zur Aberkios-Inschrift," *Theol. Quartalschr.*, 1898, 171–4; G. DE SANCTIS, "Die Grabschrift des Aberkios," *Zeitschr. für kathol. Theologie*, 1897, 673–95; "L'inscription d'Abercius," *Anal. Boll.*, XVI, 1.—Again, see HILGENFELD, *Zeitschr. f. wiss. Theologie*, Vol. 40, ii, 297–8; JÜLICHER, in the new edition of Pauly's *Encyclopædie*.—*Bulletin critique*, February 25, 1897; *Revue de l'histoire des religions*, XXXV, No. 3 (May–June, 1897), 418–19; XXXVI, No. 1 (July–August, 1897), 111–13; M., "Die Grabschrift des Aberkios," *Beilage zur allgemeinen Zeitung*, München, August 11, 1897; F. C. CONYBEARE, "Harnack on the Inscription of Abercius," *The Classical Review*, IX, 295–7, and "Talmudic Elements in the 'Acts of Abercius,'" *Academy*, 1896, No. 1257, 468–70; HARNACK, *Theol. Litstg.*, 1897, col. 61.

ture.¹ In fact, the striking and valuable feature of Dr. Schlatter's essay is the vast amount of historical evidence he manages to find in the Palestinian literature of the second century that directly bears on his subject.—Dr. Foss writes the biography of a Gallican archbishop of the ninth century, throwing some interesting sidelights on the political and religious condition of France in those days. Agobard is to him one of the early staunch defenders of the Gallican liberties as opposed to the first encroachments of the Roman popes.—A. J. RAMAKER.

Die Gegenreformation in Karlsbad. Nach den Quellen dargestellt. Von Dr. Karl Ludwig. (Prag: H. Dominicus, 1897; pp. 48; M. 1.) The interest of this brief study is chiefly local. One learns from it, indeed, how the Lutheran preachers were expelled from Karlsbad, how the Roman Catholic priests were brought into the places thus made vacant, and how the people became reconciled to the change; and he may accept the small picture as typical of similar processes which went on in a thousand other places, and may thus gain some conception of the entire movement in the German empire to destroy Protestantism. But this general view may be obtained by other and better means. The work of Dr. Ludwig has been chiefly to copy his materials from the city records and to print them without change, only introducing here and there a few connecting and explanatory sentences of his own. The German is thus left in all its antique quaintness.—FRANKLIN JOHNSON.

The Rise of the Dutch Republic. Condensed and continued by William Elliot Griffis. (New York and London: Harper & Bros., 1898; pp. xvi+943; \$1.75.)—In condensing into one volume of convenient size Mr. Motley's *Rise of the Dutch Republic*, Dr. Griffis has performed a service for which many a reader will thank him heartily. By adding an independent sketch of Dutch history from 1584 to 1897, he has increased the obligation; for there is no country which has had a more interesting history than that of the Netherlands, and there have been few more charming writers than John Lothrop Motley. The *Student's Motley* is a volume of nearly a thousand pages. It is prefaced by a historical introduction and a short biographical sketch of the author.

¹[The eminent Semitist, W. Bacher, in an article, "Erreurs récentes concernant d'anciennes sources historiques," in the *Revue des études juives*, XXXVI, April-June, 1898, pp. 197-205, again charges Schlatter with numerous errors and incorrect interpretations of early Jewish historical documents.—THE EDITORS.]